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*What Indians Mean to do When they Sing, and how Far they Succeed.*

JOHN COMFORT FILLMORE. Journ. Amer. Folk-Lore, Vol. VIII (1895), pp. 138-142.

Prof. Fillmore's thesis is as follows: "I am profoundly convinced that the unity of all music, primitive and civilized, will become the most striking fact which will force itself on the attention of the observer; that it will certainly be found that the Indian always intends to sing precisely the same harmonic intervals which are the staple of our own music, and that all aberrations from harmonic pitch are mere accidents, due for the most part to imperfect training, or rather to the total lack of it." The details of the demonstration of this theory, which seems supported by the experience and experiments of Prof. Fillmore, Miss Alice Fletcher, and Dr. Boas, are given in author's interesting pages.

#### IV. PSYCHIC RESEARCH.

*Apparitions, Thought-Transference and an Examination of the Evidence for Telepathy.* By G. FRANK PODMORE, M. A. London, 1895, pp. 401.

*Ueber Trugwahrnehmung.* Von EDMUND PARISH. München, 1894, pp. 236.

*Ueber den Wahn.* Von DR. M. FRIEDMANN. Wiesbaden, 1894, pp. 196.

*Proceedings of the Society for Psychical Research*, ending with and including part XXVIII. July, 1895.

*Sphinx.* Bd. XXI, 1895. Braunschweig.

*The Psychical Review*, quarterly, since 1893. Grafton, Mass.

*Rivista di Studi Psichici.* Anno I, 1895. Milano, Padova.

An American psychologist concludes a series of reviews of recent border-line literature in the January number of the *Psychological Review* with these words: "The telepathic theory, and whatever other occult theories may offer themselves, have fairly conquered the right to a patient and respectful hearing before the scientific bar; and no one with any real conception of what the word 'science' means can fail to realize the profound issues which such a fact as this may involve." He also thinks that "the Sidgwick report affords a *most formidable presumption* that veridical hallucinations are due to something more than chance." A few pages before he speaks of telepathy as a name given "in lieu of a theory about it," which looks as if the issues were not so profound after all. Mr. Podmore, in his "Apparitions and Thought Transference," says "the treatment of telepathy by those responsible for the word involves just as little theory as Newton's conception of gravity." His state of mind seems summarized in the sentence, "There is hardly any longer room for doubt that we have something here which no physical process at present known can adequately account for." This transference, "without word, gesture or conscious thought," and also by channels other than those of the senses, may be in the normal or may be in the hypnotic state. It may appear in the percipient as a vague distress, a blind impulse to act, sleep, hysteria, local anæsthesia, mental imagery of various kinds, ideas, neuroses, and may be the action of mind on mind, or perhaps of brain on brain, etc. "There are indeed indications that contact facilitates the transference." "It is, of course, to be anticipated that the difficulty of affecting telepathic connection would increase very rapidly with the distance." Mr. Podmore also candidly adds that "in our experiments an increased interval between